1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

CURING AND BEWITCHING

753 761 787 Illness and death were occasioned in four ways: by bad dreams, by the loss of the soul, by the intrusion of a disease object brought about by witchcraft, and by natural causes, old age and violence.[25] The most common cause was bad dreaming: such disorders as bowel complaints, diarrhoea, colds, pains in the chest and side, were attributed to it. Loss of the soul was also [774] common, but less so: this brought fainting spells. Soul loss was due solely to having dreamed of the dead: dead relatives came to persuade the dreamer to join them. Since these two concepts cover practically all cases, Last Star's declaration was justified that "it was always by dreaming that one got sick."

753 787 Dreaming wrong meant dreaming of certain things, mostly unspecified, contact with which in the dream brought it about that one acquired an illness. These illnesses were forever afloat in the world around. They were the blood, the sum of all dis- [773] eases, which gushed from the ground at the time of creation despite Cipas' efforts to stem it (p. 347). Since bad dreams which caused illness were also defined as those of the evening and dawn, when the spirit birds fought and bloodstains were everywhere (p. 248), it seems probable that this ancient heritage of blood-disease was meant. The acquisition of such illness was not in any way due to spirits, whether by the spirits' own activity or a shaman calling on his familiar to inflict disease. Spirits were concerned only in that they had taught each shaman his cures.

756 The shaman's part in curing was that of one who had the power to draw out the particular illness, because a revelation had been made in his dreams. During the course of the cure he was not possessed, nor did he so much as call on his familiar for aid. [755] He blew, breathed, and sucked on the patient, and brushed with the hand, to allay the fever and pain and to draw the illness from him. But he did not suck out a disease object.

753 It is doubtful that this should be included with the classical

[762] [25] We may remark incidentally that our informants knew of no cases of suicide.

There was no belief comparable to that of the Pima that death was due to Sun and Night (Russell, *Pima Indians*, pp. 193, 251).